

CULTURAL CONTEXTS AND TEXTUAL STRATEGIES: ANALYSIS OF THE TRANSLATION ASPECT IN INTERCULTURAL COMMUNICATION

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***Annotation.** Nowadays, intercultural communication has become a trend, and the issue of cultural translation is attracting more and more attention. How to preserve the peculiarities of one's own national culture and merge with the cultures of different nationalities of the world in interlingual translation is an important issue in each country, and it is worth studying by translators, language students, translators and translation theorists. The article examines cultural contexts and textual strategies that play a key role in the translation aspect of intercultural communication. It analyzes how different cultural backgrounds affect the perception and interpretation of texts, as well as the choice of translation strategies. Particular attention is paid to problems that arise during translation, such as cultural realities, idioms and national characteristics that may be difficult to convey in another language environment.*

***Key words:** translation, cultural differences, literary translation, cultural correlation, non-equivalent vocabulary, cultural connotative components of vocabulary.*

We live in the conditions of globalization, therefore, the research of intercultural communication, linguistic personality and the relationship between culture and language are becoming relevant. With the advancement of the anthropocentric paradigm in linguistics to the forefront, research on the interaction of language and culture has become very popular. Language is a means of accumulating cultural knowledge. Translation has always been and remains a means of mutual rapprochement of cultures and peoples.

Translation connects not only a pair of languages - the original language and the language of translation, it connects different cultures, different nations, different eras of historical development. A translated work does not exist in itself, the original always “shines through” in it with other customs and traditions, names, geographical names, etc., therefore, translation is always ambivalent, since it belongs to two cultures at the same time - the culture that gave birth to the idea and the culture that perceived it.

For the study of the activities of translators in this vein, the features of the language, directly or indirectly conditioned by the culture of the native speakers, are of particular interest. Such features can be found at different levels of the language structure, in the rules of verbal communication, in the methods of describing extralinguistic reality. A person builds cultural features into a certain system, which then influence the language. This contributes to the formation of the cultural space of the text. Language units in the text environment acquire cultural marking, enriching

the meaning of the text. The traditional and generally accepted definition of culture is: a set of spiritual and material methods and results of activities carried out by man.

But according to V. N. Komissarov, the concept of "culture" has acquired a broader understanding in recent decades; this broader interpretation of this term already includes "all the features of historical, social and psychological phenomena characteristic of a given ethnic group, its traditions, values, views, institutions, behavior, everyday life, living conditions - in a word, all aspects of its existence and consciousness" [3, p. 54], including language and aspects of verbal and non-verbal communication. This interpretation has only increased the interest of researchers in the issue of the relationship between culture and language. Language, being an integral part of culture, reflects all its features in its grammar, vocabulary, structure, etc. Therefore, many specialists in the field of language are of the opinion that it is possible to comprehend the essence of language only by taking into account the features of the culture of its speakers. This problem can be considered a product of the anthropocentric paradigm in linguistics, the foundations of which were laid by W. von Humboldt in his work "On the Difference in the Structure of Human Languages and Its Influence on the Spiritual Development of the Human Race". He put forward a position on the relationship between the nature of language and the nature of the people. Further, W. von Humboldt's ideas were developed in the studies of representatives of various neo-Humboldtian schools. The hypothesis of linguistic relativity by E. Sapir and B. Whorf deserves special attention. The basis of this hypothesis is the assertion that speakers of different languages divide the surrounding reality differently and organize the chaotic and disordered world in their minds.

The cultural conditioning of the lexical can be confirmed by numerous examples: for native speakers of the Russian language (and Russian culture, respectively), feelings can only be in the soul: "in the depths of the soul", "with all my soul", English-speaking people are closer to the location of feelings in the heart: "at the bottom of one's heart", "speak from heart", but in the Karakalpak culture, both options are quite common "jurek tórinde", "kewildnen órin aldı".

The worldview and worldview of any people is reflected in its language. The linguistic picture of the world appears as a means of embodying cultural stereotypes, symbols, standards that form a given society into a community. National mentality, being the most important aspect of linguistic thinking, is reflected in the lexical-semantic and grammatical system of the language, therefore the study and adequacy of the transmission of national-cultural characteristics of the text is an important part of translation activity.

TIL HÁM AWDARMA MÁSELELERI

VI ilimiy maqalalar toplami

The term "translation" is usually considered in two aspects: as a process associated with various stages of translation work, and as a text, the finished result of the translator's creative work. But translation is also an act of intercultural communication, in the process of which each participant (the author of the original text, the translator and the reader/listener) brings in new meanings. The translator refracts the text of the source text in such a way that it becomes understandable to the reader, not burdened with the burden of cultural or linguistic features of the society in which the original work was born.

The following phenomena may be considered "difficult places" requiring special translation solutions:

- Non-equivalent vocabulary;
- Mythologemes, rites and beliefs, rituals and customs enshrined in the language;
- Standards, stereotypes, symbols;
- Stylistic structure of the language;
- Speech behavior;
- Speech etiquette;
- Proper names, both toponyms and anthroponyms; names of clubs, hotels, buildings, newspapers, magazines, museums, paintings, ships, works of art, performances, etc.;
- Realities related to various aspects of everyday life, government, social activities;
- Various linguistic phenomena: phraseological units, proverbs and sayings, wordplay, repetitions, puns, alliterations and assonances, foreign-language insertions, onomatopoeia;
- Abbreviations;
- Contaminated speech, etc. The emergence of such forms of speech can be either accidental or intentional. In the first case, the speaker, who does not have sufficient command of the language, uses distorted forms (these distortions reveal the speaker's belonging to another language community). In the second case, contaminated forms are used as an artistic device to characterize the speech of a foreigner. The speech characteristics of a character play an important role in a work of art, and its reproduction is the translator's task.

These facts require from the translator not only knowledge of the original and translation languages at a very high level, but also knowledge (or study) of the culture of peoples, their histories.

No society can be called completely homogeneous; in this context, we are interested in the absence of cultural and linguistic homogeneity. Each society is characterized by the presence of numerous territorial, social, professional, age and other differences, which are reflected in the peculiarities of the use of linguistic means by certain groups of people, etc.

Differences in the use of linguistic means are due to:

1. Territorially. People can use one language for communication, living in different parts of the country or in different countries. If a language is used in several countries, then in each of them it acquires some distinctive features, as a result of which national variants of this language appear (various variants of English: Australian, British, etc.). Within one country, there may be some differences in the speech of residents of individual territories — the so-called territorial dialects (for example, several dialects of the German language coexist within the borders of a single state).

The use of these dialect forms in the original text may be due to:

1) In order to use the dialect as a source language (for example, to tie the action to a certain territory);

2) In order to provide linguistic characteristics of individual characters.

Therefore, the translator must pay special attention to these features and try to convey these additional meanings. But the problem is that for this purpose it is impossible to use the corresponding dialectal forms of the target language, even if they exist, since they belong to a completely different group of people, for example, M. Lozinsky, translating Moliere and trying to convey two dialects of the French language, made the characters speak Ukrainian and Belarusian.

2. Socially. The speech of people belonging to the same language community may differ due to their belonging to different social strata. The most common differences are between the speech of educated people who have mastered national language norms, and the speech of poorly educated people, which deviates to one degree or another from the literary norm. Such differences are characteristic of a wide variety of languages, which makes them easier to reproduce in translation. For example, in W. Groom's novel "Forrest Gump", the speech of the main character is greatly influenced by his health and inability to receive a sufficient education, which greatly complicated the translator's task. Some difficulties in conveying the features of social dialects may arise due to the fact that the degree of social stratification in different countries varies, as does the degree of such stratification in language.

3. Professionally. Representatives of some professions use a special version

of the language (jargon) when communicating with each other, understandable only to them. The speech of teachers, artists, students, actors and many other professional groups may have certain features, mainly lexical. When translating, in most cases, it is possible to find equivalents for such lexical units.

4. Functional styles (sets of linguistic means, mainly used in certain areas of communication).

5. Genre. For example, when translating scientific texts, the informative side of the original text and its transmission are important for the translator, and in artistic translation, it is necessary to achieve artistry.

6. Situationally. The choice of language tools may also depend on the communication situation. In different situations, people speak differently; a teacher's speech during a lecture is radically different from his conversations with close people. Such situational varieties of speech are called "registers". When choosing a translation option, the translator must take into account the register of communication. The translator is always in search of a "balance" between cultures. The choice of translation strategies directly depends on the translator's linguistic and cultural knowledge, the level of his communicative competence, and the possession of certain background information. Therefore, such national-specific features of two linguacultures as: differences in lifestyle, nature of work, value system, reflecting the historically established way of interpreting the world by the bearers of culture and language, cannot be ignored by the translator.

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